

THE
LOVE OF TRVTH
AND PEACE.

A
SERMON
PREACHED
BEFORE THE HO-
NOVRABLE HOVSE
OF COMMONS

Assembled in PARLIAMENT.

Novemb. 29. 1640.

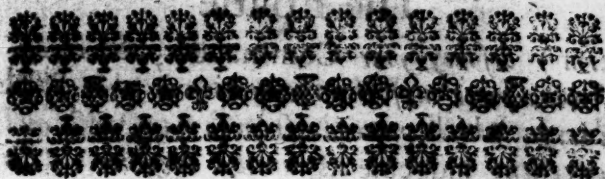
By IOHN GAUDEN, *Bachelor in Divinity.*

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TO
THE HONORABLE
HOUSE
OF
COMMONS,

Assembled in PARLIAMENT.

S *Ver*eb is the powerfull, and universall
influence, which the great and
noble Constellation of your House
bath, under God and the King,
over all that are members of this
State, that none with modesty may deny your
desires, or with safety (at least of their discre-
tion)

A

The Epistle

tion) disobey your Commands; So irresistible a force must the intimation of that Will carry, which proceeds from so many wise and excellent judgements united together. This may sufficiently justify my obedience, in presenting this Sermon to your, and the publique view: which not any self-forwardnesse, or over-valuing hath obtruded. It was enough, in the Authors opinion (if not too much) that so sudden and abortive conceptions had once adventured the Hearing of so Learned, Pious, and Judicious an Assembly. Where obtaining (through Gods blessing) some approbation, (by doing some good, I hope) they were further, by the vote of your Honorable House, required to be Printed: Which they now are; and with all Humilitie presented to your Acceptance. That at once I may, both cast in a mite to Gods glory in the publique good (which should be the end of all our actions) and also testifie a minde vehemently sensible of, and thankfull for those free and Noble expressions of favour generally from the whole House, and particularly

Dedicatory.

cularly from some members of it, my special friends, conferred upon me. What good others may now get from these notions, I know not: I pray, and hope, they may not be wholly uselesse to candid, pious, and unprejudiced mindes, since your censure hath allowed them as fit and necessary for our times.

This I am sure, your wisdom and pietie are (above all others) by the publication of this Sermon, more straightly obliged in conscience, to justifie before God and man, your desires and opinion of it, by your proceedings answerable to the subject and intent of it; which is the love of Truth and Peace. The splendor of so many cleer mindes, concentred in Truth, cannot but kindle to a publique love of it. And from the sacred light, and heate of so many wise and warm hearts, the life sweetnesse and abundance of our Peace cannot but grow and flourish.

That this may be the happy successe, wherewith

The Epistle Dedicatory.

with God will be pleased to crown your publick endeavours; as also these, which from my private Pen are now adopted unto your so great and Honorable protection, is the earnest prayer of

Your most

humble

Servant,

GAUDEN.



THE LOVE
OF
TRUTH
AND
PEACE.

ZACH. 8. 19.

*Thus saith the Lord, The fast of the tenth moneth shall
be to the house of Iudah, joy and gladnesse, and cheere-
full feasts; therefore love the Truth and Peace.*

Though the weight of this Service
and Imployment be so great, that
it might well have required abler
shoulders to bear it, and longer time
to prepare for it, and not to
have put *Sauls* Armour on *Dauids* backe:
Yet that I may not be wanting, to Gods
B glory,

glory, my own conscience, or your desires and expectation; I have adventured to appear this day, in this place, before this Honorable, Grave, and Judicious assembly. Nothing did more encourage me, against the greatnesse of the Work, the shortnesse of the Time, and the insufficiency of my own Abilities, than the auspicious fitnesse and readinesse of this Text, so every way sutable, as I conceive; 1. To the Auditors. 2. To the Times. 3. To the present Occasion.

1. To the Auditors, who are, or should be all *Filii veritatis & alumni pacis*: Lovers of Truth, and Peace: professors of Truth, and protectors of Peace: being called together by his sacred Majesty, and Deputed by the Countrey, to be Counsellors, and Vindicators of Truth and Peace.

2. To the Genius of our Times; nothing is more needfull to be preached than the love of Truth and Peace. The Winters distemper of our age is such, that the Love of many (if not most) is grown cold to both: Truth much obscured, depraved, blemished, prejudiced, undermined, discountenanced, suppressed: Peace very crazy and shaken: rumors of wars, preparations for wars, study of sides & parts, great division of thoughts, pertinacy in opinions, breeding disaffections; and disaffections flaming to open contention and hostility; so far, as from the strife of pens and tongues, writing, and disputing, we are come to the terror of war, to swords and arms; That if the great God, who is the Father of Truth and

Peace

Peace (who refraines the spirits of men that delight in warre) had not been gracious unto us, and inclined the heart of our King to Counsell of Peace, you had not this day been Auditors, nor I a Speaker of this Theam; but all of us miserable actors, or spectators of the contrary, the suppression of *Truth*, and utter subversion of our *Peace*.

3. The Text suits to the present occasion of the Sacrament: Your late fasting is this day happily turned to a cheerfull feast: your Water changed to Wine; the best viands, the best wine; the soules provision for eternity, the body and bloud of Christ. A soules feast, a feast of exceeding joy, of eternall gladnesse. A feast of love; Gods love to us; Christs love for us; our love to them, and to each other.

A Feast of *Truth*; the sealing and confirmation of the highest, most necessary and comfortable truth, which received by faith, is able to save our soules. And a feast of *Peace* too; the most glorious peace between God and our soules, between Christ and his Church; between one another.

So that nothing can come more seasonably after your Fast, and with this Feast of spirituall joy, the holy Sacrament, then this divine exhortation, most worthy of God to teach, and of us to learn, as men, and as Christians: both which names import a speciall relation we have, above all creatures under heaven, to Truth and Peace, as we are
 λογικὰ καὶ πολιτικὰ ζῷα, rationall and sociall creatures;
 ὡς ἀγιὰ καὶ ἁγιασμένα, regenerate and sanctified by the

Spirit, which raiseth our souls to the enjoyment of the highest Truth and Peace, which is in God, and from God, bringing the soul to God, and uniting it ever with him.

The three words in the Text (whereon I purpose to insist) are a sacred Trinity. Three precious Jewels; Truth, Peace, and Love; all eminent in God, and from him: objects, and affections of the highest capacity, use, and excellencie to our souls; *Truth*, as the light of the Sunne; *Peace* as the heat, which enlivens, fosters, quickens, makes fruitfull all. *Love* makes us enjoy them both. *Truth* and *Peace* are, *Bona publica & universalia*. *Truth* for the soule, *Peace* for the body and state; every one hath a share and interest in them, Prince, Peeres, and People.

Of these I intend to speak, not as a Statist or Politician (to which I pretend not) but as a Divine, a Messenger from the God of Truth and Peace; seeking to kindle and inflame your hearts to such a love of them, as may be most happy to your own souls, and most beneficiall to our Church and State: in the good of both which, you are all highly concerned: and in nothing can you promote the prosperity of either or both of them, more, then in your *Love* and advancement of *Truth* and *Peace*.

May God the Fountain of Truth, Christ the Saviour of Love; the holy Ghost the Spirit of Peace, assist me in speaking, you in hearing, all in doing so, as we may shew a pure impartiall, and unpa-

unpassionate love of Truth and Peace.

In the words consider three things: First, the inference, *Therefore*: Secondly, the objects propounded, *Truth*, and *Peace*. Thirdly, the durie required: *Love*.

Every word hath a weight, beauty and benefit in it; so that they well merit and require your attention.

First, the inference, *Therefore*: The greater mercies God shewes to us, the stricter obligations to love and obedience he hath upon us. When our fasting and mourning are happily turned to cheerfull feasts, our feares and jealousies cleered up to joy and gladnesse, to hopes of better estate and times, what doth God require of us, but this? *Therefore to love the Truth and Peace.*

When Gods infinite mercy and patience to us hath beyond expectation, as well as desert, brought back our Church and State, from the brink and precipice of warre, ruine, and confusion, which threatned our *Peace*. From the spreading, and prevailings of errours, heresies, schismes, and superstition, which strive to oppress or eclipse our Church and *Truth*: That there is a breathing space, a lengthning of our tranquillity, put into our hands, What doth God require of us by way of gratitude to him, of loyalty to our Sovereign, of fidelitie to our Countrey, then to *Love the Truth and Peace*; which are so happily still continued to us; and by an active, serious, and industrious love to study the settling and recovery

covery of them both.

Secondly, the Objects propounded: here we will consider.

First, *What Truth is.*

Secondly, *What Peace.*

Thirdly, The union of them: *Truth and Peace.*

Fourthly, The lovelinesse in them: *which best appears in the benefit by them, so as to merit our affection.*

I. Of Truth.

That question of *Pilate* to *Christ*, will here be made: What is *Truth*? I answer. It is a conformity, agreeablenesse, or answerablenesse of our mindes or things to their Ideas, patternes, rules or measures; As that Copy is true, which agrees with the Originall; That weight or measure true, which fits the Standard, That impression true in waxe or paper, which exactly fits the types and engravings, That notion or perception true in the minde or sense, which agrees with the nature of the thing or object, whereto they are applied.

Truth is the increated light of the intellectuall world, shining from God to Angels and Men.

The first *Idea*, rule, measure or Standard of Truth, is God: his Will, which I call *Veritas Dei*. Whereby he is, what he is, essentially, simply, immutably: by which he wils all things to be, what indeed they are, and knowes them to be, such as they are most certainly. This Sunne of Truth is, in God: never clouded, spotted, or eclipsed;

eclipsed ; never setting or changing. Eternall light, day, noone, a constant serenity.

From this is the eradiation of *Truth*; or shining forth of the Divine will by his Works and Word. Which we call *Veritas Rei*: and this is first *Entitatis*, whereby things are such as God would have them to be, and so are true and good.

Secondly, *Veritas mentis*; whereby things are known or believed by us to be such, as indeed they are, either made or revealed by God to us: this is the *truth* of science or faith;

Thirdly, Hence flows *Veritas sermonis*, of *dicti*; when our words and orall expressions are conformable to our knowledge, and belief or things speaking the truth. *Ephes. 4. 15.*

Fourthly, *Veritas facti & Vita*; whereby our actions are conformable to what we say, and seem to know, judge, or believe of things, which is the doing of the Truth. *1. Ioh. 1. 6.* The *Idea* or pattern of our actions are our words; of our words, our minds and conceptions; of our minds things themselves; of all things the Divine will, most wise, powerfull, and immutably good. All Truth as being, is originally from God, as a Sea and Sun derived, and must by a right beam and clear stream be reduced to him again: and so it is; when we do as we speak: when we speak as we think, know or believe; when we know or believe, as things are either made, or revealed by God: Then doth the ray or veyn of *truth* flow aright from God to us, and reflect back again

again from us to him : When in any of these we fail : there comes in hypocrisie and simulation in our actions ; lying in our words ; error, falsity and unbelief in our mindes , when our actions contradict our words, our words our mindes, our mindes the nature and *truth* of things, made, or revealed by God : whose will in his works and word , is (as I said) the rule of *Truth*.

There are divers manifestations of *truth*; though it be but one, yet as light shining through divers pores ; or one Fountain derived in severall Conduits, for the benefit of rationall creatures.

First, There is *Truth* , naturall or physicall in the Works of God, which by sense and discourse, by art and science we learn.

Secondly, There is *Truth* morall, politicall, or civil; which is in the enacting, interpreting, and executing of Laws according to the rules of Justice.

Thirdly, there is a truth Theologicall, supernaturall or religious; which chiefly concerns our Souls, and is immediately taught from God.

The first is in the Works of God and Nature.

The second in the laws and edicts of men agreeable to principles of reason.

The third is in the sacred Scriptures, the only foundation and rule of faith and religion.

The first concerns us as creatures severally.

The second as sociable creatures joyntly in a state or Common-wealth.

The

The third as *Christians*, in a Church and nearer call or relation to God.

The first requires our love to it, as we love *our selves* in a naturall way: the second, as we love *our Countrey*, relations and liberties: the third as we love *our soules*.

By the first, the health and welfare of our *bodies*, and pleasure of our senses, fancies, and minds, are maintained, while we know and enjoy the true virtues, power, and use of creatures; able to apply fit means to our ends.

By the second, the health of the state, or *body politick* is preserved; while *Laws*, which are the nerves and ligaments of civil societies, are grounded upon innate, infallible and eternall principles of equity, reason, and justice, to which all men agree; and being so constituted, are truly interpreted and executed; not wrested, depraved, obscured, or violently broken: this is *veritas justitiae & decisionis*: the truth in judicature, Zach. 8. 16. Execute the judgement of Truth and Peace in your gates.

By the third, our *soules health and happinesse* are maintained; while we see, know, believe, and rest upon those excellent and saving truths, which God hath in his word revealed to us, in the plainnesse and simplicity of the sense, not denying or doubting any thing, but humbly and willingly embracing every truth revealed, as it agrees to the generall rule and Analogy of Faith, contained in the holy Scriptures; this is *veritas fidei & religionis*.

The first truth wee gaine by *senses* and *discourse*. The second by *common notions*, or *inbred principles of reason*. The third by *divine revelation*; depending upon the *veracitie*, *infallibility* and *authority of God*.

No truth is to be neglected, because it is a *beame or lineament of God*; but those are most to bee loved and esteemed, which discover God most cleerly to us; bring us nearest; and make us likest to him. This, as the most excellent and usefull truth, I chiefly here understand; which exceeds all others, as much as the soule doth the body, or eternity a moment. And in this, mens hearts are most prone to be negligent, and coldly affected.

2. Peace.

Peace in any kinde, and under any notion is *sweet and lovely*. *עֲנָן שָׁלוֹם, וְיִשְׁכָּן בְּעֵמֶק יְהוּדָה* Naz. We can better tell what it is by the fruition, than description of it: what *health* is to the body, and *calmnesse* to the sea, and *serenity* to the day, such is *peace*: which ariseth from the fit, orderly, and proportionable disposing of things. It is a kinde of sweet, divine, and heavenly *concent*, *harmony* or *beauty* of things, subordinate one to another.

Such it is: first, *peace in nature*, and the greater World, from the wise and apt combination of creatures; by symbollicall qualities so contempered, that all agree to make up one intire body, the World.

2. In the *lesser worlds* of mixt bodies, *Peace* is that *involola* or *involia* due temper and moderation of humours and parts, which keep their true place and proportion; *Quia quodlibet corpus non minus appetit unitatem suam quam entitatem.*

3. In the *rationall world*; *Peace* is that *composednesse*, and tranquillity of the soule, whereby all the inferiour faculties, and the populary of affections or passions are regular, and subject to the rule, and sovereignty of reason.

4. In the *spirituall world*, the regenerate soule; *Peace* is the humble and willing *subjection*, and *sutablenesse* of the conscience in all things to the Will and Spirit of God.

5. In the *politickall* or *civill world*, the State, or Church; *Peace* is the *setting* and due ordering of things by just *Lawes* of government; and by true grounds or rules of Piety and Religion; whereto all submit. It consists, in the right skill of governing; and *will* to be governed. When all agree in one thing, all think, speak, and do by the same thing, all conspire in one maine end, the *glory* of God, and the *publick good*, which is the *supream Law*: when all are settled on one ground, move by one rule, and tend to one end. *Truth*, *Order*, and *Iustice*, are the only foundation and pillars of *Peace*, in both Church, and Common-wealth.

2. The second consideration is the *union* of the two, *Truth* and *Peace*. In God they are united: and sit in every good soule, & well ordered Church or State;

they may, and doe best agree together: no *firm*, or durable *peace*, which is not fastned and cemented with *truth*: so false and pernicious a *principle* is that of some; that the lesse men know of *truth*, the more easily they will bee kept in *Peace*; that the way to subdue men to an *asinine patience*, is to cast them into an *asinine ignorance*. Whereas on the contrary, no men or minds are more obedientially disposed to an *heroick patience*, as to the burthens, pressures, and exactions upon their *states* and *liberties*, &c. than they, who are best informed, how little all these worldly things are to be valued, having hopes of farre better. And no men are more stubbornely contumacious, refractory and prone to flame, to *rebellion* and *muny*, than they, who know, and expect no better, or higher good than those of sense and present life, who think you robbe them of their heaven, God, and all happinesse, if you injure them in their *states*, *honours*, or *liberties*.

Those *subjects* are most shie, and prone to start from obedience, and fall from *peace*, who live by *Moone light* of humane reason, and senses onely; which amazeth their minds with the *shadows* of good in riches, pleasures, honours, and liberties temporall, and walke not by the *sunne shine* of *divine truth*, which discovers the onely necessary, excellent, and satisfactory objects, worthy of the soules love and acceptance; for *nothing is truly lovely, which is not spirituall and eternall*.

No

No such *bonds of peace and unity*, then, as the *spirit of truth*, which ties the conscience to obedience and patience; *The wisdom from above is first pure, then peaceable*; James 3. 17.

So that they best may march together; but first *truth*, then *peace*. *Truth* must have the precedence: rather *truth*, than *peace*. *Truth* wee owe to God, and our soules immediately; *peace* onely to our bodies and states, &c. If one must be despen- sed withall, it is *peace*, not *truth*: better *truth* without publique *peace*, than *peace* without sa- ving *truth*. *Truth* alone will bring us *peace*, the best *peace*, Christs *peace*, which the world can nei- ther give nor take away. *Pax est omni bello tristior, que unitatem & iustitiam ruinam constat*. That *peace* is faine to deare, which costs us the losse of *truth*, I meane great, saving, necessary, and fundamentall *truth*.

Where these *truths* are asserted, study to adde *peace* to them; that *truth* may root, spread, fa- sten, and fructifie the more. Nor is the publique *peace* to bee violated for every *truth*, such as nei- ther tends to *faith*, nor much to good manners. *Disfidis magis, & controversis non sunt redimenda minores iste veritates*.

A contin.
Arag. Sat.

Wee must not by contention of tongues, or pens, or hands, so faine vindicate *truths* of lesser size, and consequence, as to break the *peace* of our affections, words and conversations.

Let *truth* and *peace* then goe together, in our *does* and *lives*. *Truth* as the root, *peace* as the fruit: *Truth* as the light, *Peace* as heat: *truth*

as the foundation, *peace* as the structure.

And certainly in the *Church*, those *tenets* and *propositions* are likeliest to be true, which tend to the *peace* of the *Church*, as it was the *true* mother, which pleaded against the dividing of the child. And that *peace* in the *civill state* is likeliest to be lasting and sound, which is built on the *Truth* of *Reason* and *Religion* both, and not upon the *fancies*, *opinions*, *dictates*, *traditions*, *examples*, and *tyranny* of *custome* and *men*.

Neither *peace* of *Church* nor *State* is to be purchased with the sale of *Truth*, saving and necessary: nor yet are all *truths* to be prosecuted with such *vehemencie*, *heate*, and *contention*, as to make *Shipwrack* of eithers *peace*. The *windowes* and *lights* of *truth* must not bee so enlarged as to weaken the *firmnesse*, *solidity*, and *entirenesse* of the building: Nor may the *walls* be so thick, close and compacted, as to exclude or obseute the light: which the *Turks* doe, who so farre secure their *peace*, as they forbid the *searching* of *Truth*: neither *darknesse* may make the house of God uselesse; nor *breaches*, under pretence of letting in more light, may bee made so wide, as to render the edifice unsafe and tottering.

As *divine Truth* of *Religion*, so *civill truth* of *Judicature* and *Peace* must kisse each other. Here the *veracity* and *conscience* of *Iudges*, and *Magistrates* is chiefly required; that they bee *Men* of *truth*, *Exod.* 18. 21. For, *false*, *corrupt*, and *unjust Iudges*, like *Comets*, portend *warres* and *commotion*: *Truth* as the light, *Peace* as the oil, *truth* : *truth* : *truth* :

motions in a state; scattering so malignant an influence into mens minds, that every one had rather adventure the injuries of *warre* than suffer the injustice of *peace*.

4. The *Lovelineſſe* of them, which will best appeare by the *benefits* from them, why *truth* and *peace* are to be loved.

1 *Civill* or *Politick* *truth* is the *mind* of the *Law*, the rule of *Justice*, the right measuring and distribution of things to every one, according as *equity* and *reason* require.

By this *truth* the propriety and enjoyment of what is our own are maintained; fraud, injuries, and violence, deterred, punished, and restrained. Innocencie relieved; industry maintained and encouraged; due rewards to vertue and merit, as well as punishments to sinne and vice are dispensed. In a word, the *safety* of your persons, wives, children, houses, lands, goods, honours, liberties, lives, and all that is deare to you in this world, depends upon this *truth* in *Judicature*, without which no *Society* of men can subsist, at least not flourish; but degenerate to a poore and slavish *vassalage*, and such a lazie dependency of minds, which sink them next degree to beasts; seeking no more but to live, having no thoughts or designs generous, noble, or extending beyond the present supply of back and belly.

See then, how much they deserve *publique* *braveries*, who through feare or flattery, or base and sinister ends, falsifie the *minde* of the *Law*; at once

word

cusa

cutting asunder that great Cable which holds the state from shipwrack: turning the sword of justice put into their unworthy hands, to cut the throat of lawes and liberties.

2 The lovelinesse and benefit of Divine truth revealed, whereon our Faith, our Religion, our Soules, our Church depends, is so great that no time or words serve to let it forth.

By this light of sacred truth, we know our selves in our worst, lost, sinfull, and damnable estate; wherein else as heathen or beasts we should stupidly and miserably die and perish. By this we know God in his infinite mercies through Christ, which is life eternall, Ioh. 17. 3. By this we discover his grace and love to us: for our free justification by the righteousnesse of Christ, and sanctification by his Spirit.

By this truth the burthens of our sinnes, our feares, our miseries, the horrour of death, hell, and eternity, are disarmed and releevd: by this blessed light of truth, wee have many sweet and precious promises to support us in all states, and all tryals and temptations. But this as Moses from Mount Nebo, we discover the pleasant and happy prospect of heaven and eternity: the joyes, peace, pleasure, happinesse, and security of that after-state wee expect in the other world: we see a full, though future, victory over sinne, satan, flesh, world, men, death, hell, and all; a full triumph and crowning of the soule and body in eternall glory. You may see then how little experience or know-

knowledge they have of this truth, and the comforts by it, who are weary of it, enemies, or indifferent to it: *Better not have the truth, than having it to want the love of it.*

3 The amiableness of peace, publick and Nationall in Church or State; it is like the smiling of a beautifull face; when peace flourisheth with truth: O how lovely is it, at once to serve God with purity and safety; with sincerity and security; to enjoy the blessings of Gods right and left hand together!

To eat every man with joy and cheerfulness of heart the fruit of his owne vine and plantings: to reape the harvest hee hath sowed: to dwell in the house hee hath builded: to enjoy the wife he hath espoused; and the children he hath begotten. Mich. 4. 4.

Your owne long and happy experience may best teach you, what is the beauty and sweetness of the breasts of peace: whence plenty flows; Learning, Arts, industry, trading, thrive and prosper; your private and in them the publike strength, honour, and treasure increaseth.

God grant you be not taught to prize and be thankfull for it, by the want of it your selves: look over Sea on the sad and black Characters, which fire, famine, and sword, have writ, nay engraven, and ploughed upon the faces of men, women, and children; on their houses, fields, vineyards, Cities, Churches, &c. and you may with weeping and amazed eyes reade this lesson; O the sweet and lovely blessings of Truth and Peace! O the

D

horrid

horrid, hideous deformity of errors and warres!

— *Ex quo discordia gentes*

Perduxit miseras.

3 Wee come now to the third generall head: having seene what truth and peace are; how well they agree, how much they merit our love; now we goe on to the last part, which is our duty. Therefore love them. Here wee will inquire two particulars. 1. *what need* there is that men should bee thus exhorted to love these, which have so attractive a lovelinesse in them. 2. *wherein* most effectually wee must expresse our love to them.

1 Although nothing more deserve our love: yet such is the ignorance, dulnesse, or depravednesse of mens mindes, affections, and manners, that few there are, which truly love them. First, some love neither Truth nor Peace; of which temper the Jesuitick spirit seemes to be, which deceives the Nations with the Cup of error, and scatters coales of fire and dissention among men. Secondly, some love truth, but not peace: zealously affected to truth, but for want of sound and steddly knowledge, or meeke and humble hearts, they are full of violence and bitterness; so prone to strife and contention, that from words and disputes they easily kindle to blowes: *Some, when you speak to them of peace, prepare for war, Quia multis utile bellum;* their best fishing being in troubled waters. Thirdly, some love peace but not truth; as Ishachar, sluggishly couching between the burthens of Superstition and

and Oppression, rather than trouble their Peace, in a land of plenty. Out of a lazie, grosse, and sensuall humour, so addicted to the enjoyments of peace, that they care not what encroachments are made on Truth. Fourthly, many seeme to love them, but not simply, *per se* and *proprie se*; but corruptly and partially, for by-ends and advantages to bee had by them, of profit, preferment, applause, and the like; as Demas did 2 Tim. 4. 10. φιλαυτοὶ φιλάργυροι, φιλαυτοὶ μᾶλλον ἢ φιλάληθοι. It is neither truth nor peace so much they love (though they stickle for both) but their bellies, pleasures, plenty, and selves, which they enjoy under the wings of truth and peace.

5. Many love what they think truth (and happily is so) yet not because it is so, but because they think so; extremely biased with selfe love and pride; that they pertinaciouly retaine, what ever opinion they have once undertaken, though they cannot maintaine it; only on this ground, *Ne videantur errasse*; so hardly drawne by overcoming themselves to triumph over their errors. *Ita perit iudicium, ubi res transit in affectum. Et nostram qualemcunque praevalere volumus sententiam, quia nostra est*: so much doe our affections blinde, bribe, corrupt, and warpe our judgements.

6. Many say they love truth; but not universally; not such truthes as crosse their credits, opinions, ends, pleasures, sinnes and lusts. *Nolunt id verum videri, quod affectibus suis adversatur*. He loves not any Truth, that loves not all; as he likes not the light or Sun, who is offended with any beame of it.

7. *Veritas anima sponsa*; Truth is a pure Virgin, which every soule should wooe and seeke to wed to it selfe; Many pretend to love it, but not casto & honesto amore (sed meretricio & prudendo. Lascivientia ingenia, such as fondly and wantonly out of a vanity and curiosity only, court that Truth, which they see is countenanced and shined upon by publick favour and authority; ready enough to discountenance and forsake it, if the streame of things should change: *Venales anima*, vile and mercenary soules, that buy and sell the truth, prostituting it, not intirely loving and wedding themselves to it.

8. Some to purchase their peace, are ready to sell the Truth, by flattering, complying and mancipating their judgements to other mens opinions and errors, either discovered, which is very wicked, or unsearched, which is very weak, *Degenerate mindes* which so easily enslave that *inimicus*, the noblest and soveraigne faculty of the soule, which is the understanding, to other mens errors never so great, if their power be so too.

9. *Veritas anima pabulum*, there is as great an aptitude and proportion betweene the minde of man, and truth, as is betweene the eye and the object, meat and the stomach: now we know, it must be a pure and unblemished eye, that sees with certainty and constancie; a cleare, sound, and undiseased stomach, that desires, likes, and digests wholesome meats. Such must that minde bee which loves wholesome Truths, sound Doctrines.

2 Tim. 4. 3.

1. Many

1. Many are so vitiated and dis tempered by sin, the World, their Lusts and Vanities, that they wholly refuse to take downe any truth; what the care may receive sometime, their heart casts up againe profanely and reproachfully, by their words and actions. *Ita veritas odium & nauseam parit.* The speediest way to lose the love of many is, freely to tell them that truth, which might doe them most good, for it seemes to them as *Michaiabs* words to *Ahab*, odious and offensive, although it gave him warning of his danger, and shewed him the only way for his safety. *1 Kings 22.*

2. Many like choyse and wanton stomacks, receive and digest indeed, some truths in their minds and memories; but it is *morbum alere non hominem*; only thereby the better to nourish and strengthen their erroneous humours and conceits; and what ever truth they meet with, is presently swallowed without chewing by some monster of opinion, which they maintaine. For error is so feeble and unbottomed, that it must have some buttresses and seeming basis of truth to support it. By this means detayning the truth of God in unrighteousnesse, *Rom. 1. 18.*

3. Many are of so hot, unquiet and cholerick stomacks, that they love not truth sweetened with peace; not calme and sober truths. Afraid to be thought coldly, if peaceably religious, even in matters of lesser moment. Interpreting that zeale, which is but naturall passion and choler, an humane feverish and prädatorious, not that holy, gentle, and propitious beate of love, which only well digests fatted truths.

So that most men we see had neede to be called upon to *love truth and peace*. In some, hopes of preferment will doe much to pervert, leaven, and suppress *truth*, warping which way the Sunne of favour shines warmest. In others, *despaire* of preferment, and popular inclinations may doe as much to disturbe *peace*, and *establisht truth*: Every way *Pronus lapsus, major sit cautela*. Few are true, sincere, and hearty lovers of them; by the *Antiperistasis* of others coldnesse, let the heat of your love grow more intensive.

2 Which is the last particular: *The way most effectually to expresse the love we owe to truth and peace*: first to *truth*, then to *peace*, to both if possible. *Amor est pondus animæ*: Love is the weight and motor of the soule, the *Spring* that sets all the wheelles on worke. It is a vehement, active, industrious, unwearied, invincible affection: if rightly placed on worthy objects, it workes wonders. *Amor non potest abscondi*, the fire of love is impatient to be hid or smothered: *Nescit nimum*, never thinks it hath done enough: *Est extaticus*, *nec finit amantem esse sui juris*: it hath a kinde of rapture and extatick power, which transports the minde beyond it selfe, and dispossesseth it of it selfe, to bestow it selfe on that it loves. *Delicata res est amor*: It is a tender affection, impatient of any injury or dishonour cast on what we love. *Et sibi lex est severissima*: Love needs no *motive* but it selfe to carry it to the extremity of its power.

If our love then to *truth* be really, it will shew it selfe.

1. In

In the serious and earnest searching for, finding out, and discovering of truth: for, *Veritas in profundo: Truth is not obvious in the surface of things, but hath a depth*, being sunk and retired from us, as now we are. There is a great deale of false and loose earth, rubbish of Opinions, probabilities, and falsities to be cast away, before wee come to the cleare streame of truth, which by secret derivations flowes from the eternall Fountaine, God. There are not only grosser clouds of errors and falsities, which darken truth; but *parelii* too, *verisimilia*, seeming sunnes of truth, which are but apparences and probabilities, of no long continuance. He then that will seek and finde certaine, and saving truth, must apply himselfe to God, his word, and Spirit, not take it upon trust and credit of humane fancie, or reason: *Multi radio investiganda veritatis ad proximos divertant errores*: Many out of an easinesse, lazinesse, or presumption, take up truths from custome, education, prepossessed conceits, shew of Antiquity, excellency of mens parts, &c. prone to count that truth, which themselves or others have a long time beleevd to be such. *Sed oculos à rebus omnibus abducas, quæ Deus non sunt, si veritatem quæras*, Esay 8. 20. To the Law and to the Testimony, Joh. 5. 29. Search the Scriptures; from these wells must we draw the waters of life, purifying, refreshing, and saving truths; *audiamus et non audiamus; et non credamus et credamus*. The Veyn and Mine of truth, hath many windings, and intricate turnings, requiring a sagacious and industrious minde to follow it.

2. Shew

Tertul.

2 Shew your love to truth, by propagating, and imparting it to others, when your selves have discovered it. *Veritas nihil erubescit, praterquam abscondi*; Truth is onely ashamed to bee hidden; as the Sunne to be clouded, or eclipsed. Truth, as light, wasts not by communicating it selfe to others. *Quod communius bonum eo divinitus*. Shew your love to it and to men, by teaching it to others, but in a calme and unpassionate way; truth is best seene in cleare and untroubled waters, *sancti spiritus in animis*, Ephes. 4.15. *Speaking the truth in love*. Pittying not triumphing in others ignorance, or reproaching their errors and weaknesse of judgement. Farther, shew your love, by using all meanes to plant and nourish truth; by setting up the lights of good and painefull Preachers; in the dark, and obscure corners of our Land, where, God knowes, many poore soules perishe for want of knowledge (such I meane) as can and will rightly divide the Word of truth, 1 Tim. 2.15. There is no engine you can invent so effectuell, to batter down and demollish the adverse party, or to secure the prosperitie of our Church and State. But this will hardly be done; without encouraging men to the study and preaching of truth in the way of necessary, competent, and liberall maintenance; for it is most certaine, as Bishop Jewell sometime told Queen Elizabeth, in a Sermon; *Fenestatem beneficiorum necessario sequitur ignorantia sacerdotum*. Never flatter your selves, that the Lamps of the Temple will burne at all; or but very dimly, and poorly, if you supply them not with Oyle sufficient

ent to enliven themselves and enlighten others.

3. Shew your *love of truth*, by a zealous, active, and constant maintaining of it: Zeale, is *flamma amoris*: Love raised to a flame by all justifiable wayes asserting the honour of it, and the professors of it, against the profanenesse, idlenesse, envy, calumnies, and oppositions of the enemies thereof, either Atheists, sensuall ignorant, or superstitious, 2 Cor. 13. 8. *We can doe nothing against the truth, but for the truth*, doe all you lawfully may: by severe, and wholesome Edicts, fencing in, and fortifying truth against the Seminary incursions of those, that seeke to encroach upon its ancient bounds: also against the bold, and impudent Preaching, Printing, and Disputing for the contrary errors, which have beene long agoe exploded and confuted; which by misused power, or tacit connivence, seeke to creepe in, and undermine our truth. *Leakes may sinke us, as well as rocks split us.* Jude 3. *Contend then earnestly for the truth*; but with the power of Gods, not mans arme of flesh; with a contention of love, not of force; such as may not destroy men, but their errors, which otherwise will destroy them. Truth is so sufficiently armed with its owne power, that it needes not the assistance of the Sword or Canon, which reach not the minds of men, nor can divide them from their errors, nor batter downe the *iniqua*, strong holds of prepossessed false opinions; That excellency of power which is in the word of God and his Spirit, is onely able to subdue the understanding: Yet must not the Magistrate

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so

so farre be wanting to Gods glory, and the Churches good, as to faile to defend truth against those that by cunning or force seek to subvert it, setting up the just error of those Lames, which may chate away those Owles, and Bats, and feriall Birds, that love darkenesse, and portend a night, where ever they appeare; that cannot endure the light, because their workes are evill, as well as their doctrines false.

4. Shew your love to the Truth, as by doing for it all you can; so by obeying the truth from the heart, 1 Pet. 1. 22. by living conformably to it: that there be no solacisme in your lives, that the truth of your doctrine be not confused, by the corruptnesse of your manners: not onely seeking the truth, and speaking the truth, and defending the truth; but farther, doing the Truth, 1 John. 1. 6. which is the strongest vindication of its honour, and your beleefe of it. There is a labour of love, which loves its labour; ready to deny our selves, in any thing neere or deare to us, rather than deny any saving truth: chearefully suffering for it, rather than it should suffer; a good minde, that loves the truth, suffers more in truthtes suppression, than its owne; yea, by dying for it, if need be; and God choose us out for his champions to crowne and improve the necessity of death, with the glory of martyrdom, which is the highest witnessing of our love to God and his Truth. Difficulties rather whet and twist to a firmer resolution, than any way blot or discourage a well-placed affection. The Heathen man set such a price

an *truth*, that he thought it worth our life;

Etiamque impendere vero.

Nec propter vitam vivendi perdere causas.

It is a blind & preposterous love, that loves life better then that, for which onely life is worth the having; better we *dye*, than *truth* *deceay*, which as a Phoenix is wont to renew its life out of martyrs ashes.

5, Lastly, what we come short in doing or suffering for the love of *truth*, at least, seeke to supply by our frequent and fervent *prayers* to God, that hee would so make the way, and carry on his *truth* that it may prevail upon the hearts of men to a love of it.

But in this variety of Opinions, and Distraction of sides, every one challenging *truth* to be on their party, How shall we know, what is that *Truth*, which we ought to love and adhere unto?

I Answer, the *Truth* of God, like the light of the Sunne, is best knowne and distinguished from all other, by the beauty and excellency of its effects, of life, heare, and fertility; that is infallibly the saving and necessary *truth* of God, most deserving our love and study, which hath, and alwayes had the greatest and best influence on mens hearts and lives: that is, Gods *truth* which makes men more godly, more ho'y, pure, just, good, humble, peaceable, charitable, selfe-denying, and consciencious in all their wayes: What brings us nearest, and makes us likest to God, which conformes us most to that highest and divinest patterne of Christs minde and conversation.

It hath beene alwayes the *Scale of honour* set upon Christian Religion: and that *truth*, whereon it is founded, that it *most magnifies God and goodnesse*. Those truths which have the greatest operation on mens mindes, consciences, and lives, so as to amend them, are set beyond all question and disputes: These let us chiefly study, love, and live by.

2. If our love be thus rightly set to Gods *truth*, he will take care to *settle our peace*: to which we owe a love too, and must shew it in the second place. First, by *praying heartily and constantly for it*, Psalm 122. 6. Every one should thinke himselfe called upon in those words. *O pray for the peace of Ierusalem. Prayer engages God on our side, and calls in an omnipotent arme to settle, strengthen, and secure our peace.* Secondly, by *assisting really*, to the support and maintaining of it, against the perturbors of it. 1. By *seasonable counsells*, and faithfull advise grounded on *Truth and Justice*. 2. By *arming counsells with power* and Subsidyes of purses and persons; to suppress all unjust and rebellious practices, which seeke to violate our peace. *Peace is not safe, except there be power for warre*; which is the *guard of peace*; as power without counsell is brutish, and selfe confounding; so counsell without power is feeble, and subject to be despised. 3. By *living orderly* in a way of meekenesse, humility, and subjection in the feare of God, and obedience to the wholesome Lawes established; which is that we are taught by the truth of God, Rom. 13. 3.

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Let every soule be subject, &c. This I am sure will bring a man peace at the last. If not externall, yet internall, which will be eternall. 4. By *searching out*, and exemplary *punishing* those that are the *perturbers of our peace*; justly *troubling* those that have *troubled Israel*, as *Ioshua* to *Achan*. *Psal. 34. 14.* Thus *seeke peace and pursue it*; by pursuing those that would rob us of it. And certainly you will finde, none are more enemies to, and perturbers of our peace, then those that are the perverters and opposers of our *Truth*: either in judicature, or Religion, for these scatter and blow the coales of *disconsent* in every corner, that the whole house must needs be set on fire, if they be not timely quenched.

And now give me leave by way of *Conclusion*, a little to apply to you and my selfe, the weight and force of this Text.

Therefore love the Truth and Peace.

Had we in this Church and State (Right Honourable, and the rest) beene so happy in the love of *truth and peace*, as we have beene in the long glorious injoying, and the miraculous preservation of them among us, certainly, neither *truth* had this day beene so clouded and perplexed, nor our *peace* so broken and distracted.

The *God of truth and peace* declares his displeasure, and high indignation against us, for the negligence, coldnesse, and ingratitude of many; for the profanenesse, Atheisme, and malice of some: for the superstition, formality, and backe-sliding of others. How many are there, that deny, or de-

spise, or suppress, or oppose, or contemne, scorne, and deride, and corrupt and belye the Truth: That the Prophets complaint may come neare our times, *Esay 59. 15. Truth faileth, and he that departeth from iniquity maketh himselfe a prey:*

*Nos parimar longe pacis mala seuior armis,
Luxuria incumbit*————

Long peace, like faire weather, hath raised up the vapours of sinnes to cloud our Sunne, and trouble our Heaven withall: which almost of us, from highest to the lowest are not guilty of one or more of those forenamed degrees of neglect against truth: which shewes, wee have either no love at all, or a small love, a tepid, and *Euangelical* love, a shame-faced, which is a shamefull love, or a false and base love of truth, not for it selfe, but for our selves: as our *Diana*; the mystery, by which our gaine or greatnesse are sustained. If wee have not loved truth in peace, were it not just with God to make us want truth in warre? And because men received not the love of the truth, he should give them over to strong delusions, to beleue a lye, *2 Thes. 2. 10.*

Certainely God will severely exact of this Church and Nation, of Prince and People, of Preachers and Hearers, an account for our long enjoyed and undervalued truth and peace. Have wee so long beene a Vine planted, and watered, and fenced, both to necessitie, and ornament, by an excessive indulgence of God, and doe wee bring forth soure grapes; that neither please God, nor profit men? May we not justly feare (what wee have deserved)

to be laid wast and desolute, to be made a *hissing* and *astonishment* to all Nations., that God should remove, or extinguish the glorious Lampe of the Gospell, in whose *light* we have *not* *rejoyced*, because we have not *loved* it?

Love is an affection of union and fruition. Doe we love the truth if we are *wary* of it, tediously and peevishly affected to it, willing to leave it, and withdraw from it? The *loathing* and *nauseating* of this *Heavenly Manna*, as if we have had so much, that it is necessary to recover and quicken mens appetites to it, by a more scanty allowance of it, is *this* to love the truth? The *sampering* and *essayes* of *some* to clip, or wash, or new coyne, or alloy, and abase, with some *Romish mixture*, the gold and puritie of our Doctrine; is *this* to love the truth? That pure and refined Truth, which hath passed the fiery triall, hath beene baptized in the blood of many Martyrs, sowne in a field, made fruitfull with their ashes, who loved *not* their lives so much as the Truth. To set up *lying vanities*, Pictures, and Images, and to cry downe Praying and Preaching, whereby those toyles may be usefull and necessary to the ignorant (because untaught) people, *Is this* to love the truth? To suffer *Idolatry*, or superstitious formalities in serving God to get ground upon our Opinions and practises. *Is this* to love the truth? *Que quo nudior, eo venustior*, which: be lesse it hath of painting, the more it hath of true lovelinesse and native beauty. Are not the lengthen and increase of Ceremonious shadowes, a presage and signe of the shortning

shortning of our *Day* and setting of our *Sunne*, or
diminishing of our *Lights*.

To quarrell at those *Truths*, which have bin long
ago determined by the *Scripture*, in the publique
confession of our Church, and in the *Writings*,
or *Preachings* of our gravest & learnedst *Divines*,
Prelates, and others; as in the points of *Iustification*
by faith alone; of *Trasubstantiation*, of auricular
Confession; of prayer for the dead; of worshipping be-
fore *Images*; of fiduciary assurance, and the like;
which some doting and superstitious *Spirits*, dare
to question, and retract; Is this to love the truth?
What hath been done by *Preaching* and *Printing*,
by correcting, or rather corrupting of *Bookes*
(where the correctors themselves deserve to be cor-
rected) your piety and wisdom may best finde
out. Nay, such hath beene the shamelesse impu-
dence and effrontery of some ridiculous heads,
that plaine and honest mindes shall be scorned, de-
rided, and in judgling fashion, cheated out of
truth, and the power of Religion (which is a holy
life) if you doe not harden your faces, and con-
firme your resolutions against, *supercilious vani-
ty* of such men: Whether they have any intent to
reedifie *Babels* ruines or no, I cannot tell (some
vehemently suspect it) sure I am, there is
such a confusion and novelty of Language
affectated by some men of *Altars*, *Sacrifice*,
Priests, *Corporiety* of presence, penance; auricular
Confession. Absolute, that is, blinde obedi-
ence; the holy of holys; and Adoration, which
must

must bee salved from a *flat Idolatry*, or at best an empty *formality* by some distinction or notion that must be ready at hand; that most people know not what they meane, what they would have, or what they intend to call for next.

Not that I am ignorant how farre *pious antiquity* did use these and such like words *innocently*, without ill mind or meaning, and without offence to the Church, as then times were: yet let mee tell you: 1. Such *swerving* from the *forme of sound words* used in the Primitive and purest times, occasioned and strengthened after errors. 2. They were not then *ingaged* to mainetaine Truth against such erroneous and pernicious Doctrines as we now are of the *reformed Church*: which Doctrines are now eagerly maintained by a proud *faction*, who seeke to abuse antiquity, and patronize their owne errors, by using those names and words to other intents, and things, than ever was dreamed of by the Ancient Church. 3. By such *dangerous symbolizing* with them in words, and some outward formalities, we doe but *prepare* our mindes, and sweeten them with lesse distaste to relish their Doctrines and Tenets; and as it were in a civill way wee complement our selves out of our Truth; giving the adversaries strong hopes and presumptions, as they have discovered, that wee are inclining towards them: To bee *ashamed* of frequent, serious and conscientious *preaching*, which was the worke of *Christ* and the *holy Apostles*; the honour and chiefe imployment of the *Primitive and best* Bishops

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shops, and Ministers, in all ages, as that deservedly famous Bishop Jewell in his Apologic proves out of the Fathers sufficiently against the Popes, and other idle bellies; which count preaching as a work below their greatnesse, as indeede it is above their goodnesse. Is this to love the truth? To preach ridiculous, impertinent, flattering or corrupt matter, which is the shame of the Pulpit and foolishnesse of preaching, in good earnest; so as to bring an infinite contempt, odium and envie upon the Sacred function of the Ministry, that men abhorre the Services of God, and daily separate by swarms from our Church; are these the fruites of our love of the Truth?—*Pudet hac opprobria nobis.* &c. Sure there is something extreamely amisse and displeasing to God as well as men, either in our Doctrine, or manners, or hearts, or all. Else whence should that burthen of dishonour, those loads of reproaches be cast upon the Clergy, which makes them drive so heavily: and this even among Christians, and reformed Chutches; whereas naturally all men, though otherwise barbarous, and insolent, yet are prone to pay a speciall reverence and double honour to their holy men, such as are in a more immediate neerenesse and relation to their deities or gods: Now truth carries a Divine Majesty and lustre with it, casting a glory on every Moses or Man of God, who converseth with it. The more truth there is in any religion, the more love and honour will arise from the professors to the Preachers of it, if they seriously affect the one, they

they cannot scornfully neglect the other. God himselfe hath long ago taught all men, especially Church-men in Elyes heavy doome, this lesson as an infallible maxime in point of True honour, 1 Sam. 2.30. *Those that honour me I will honour, and those that despise me shall be lightly regarded.* Saint Paul gives a charge to Timothy, 1 Tim. 4.12. and to Titus, Tit. 2.15. both Bishops, *Let no man despise thee, &c.* One would think the Apostle should rather have charged the Ephesians and Cretians not to despise them, but the Apostle shewes the true way for Ministers, to be Masters of mens love and affections, is to be a holy rule and example to mens life and actions. To Timothy, *But be thou an example, in word, in conversation, in love, in spirit, in faith and in purenesse,* 1 Tim. 4.12. To Titus, *Shewing thy selfe a paterne,* Tit. 2.7.

Certainly had Divines both great and small, beene more busied in preaching and practising those great weighty and necessary Truths, that are able to save their owne and others soules, they would not have had such leisure, to have beene so inventive and operative in poore beggerly toys and trifles, which neither bring honour nor profit to God, themselves or others. *Nothing* (I say) *nothing*, will restore the Church and Church-men to their Pristine honour, love and authority in mens hearts and minds; but a serious setting of themselves to the study, preaching and practising of Truth and Peace in a holy life. These, these were the Arts, these the Policies, these the pious fraudes, and stratagems

by which anciently they won peoples hearts to love God, his truth and of themselves the witness of it. To such a height of honour and extasie of love, that they received them as *Angels of God, Embassadors from Heaven*; counting them deare as their right eyes. *Humility*, Piety and industry, layd the foundation of all those magnificent structures, dignities, titles, places, revenues, priviledges wherewith Church-men were anciently indowed: what hath or is likely to wast and demolish them is easie to conjecture. *Hisdem artibus retinenda quibus olim parabantur.*

O consider then (I beseech you) how precious a jewell, how sweete and necessary a blessing we are like to loose by our want of love to it. *Solem et mundum tollunt*; what the *Sun* is to the world, that is Gods *Truth* to our soule, the light, life, joy, day and soule of our soules. As the darkenesse, barrennesse, coldnesse and deformity of the earth would be, if the Sunne were alwayes absent from it, or clouded to it, such will the state of our poore soules and our Church be, if the healing wings of the *Sun of righteousness, Truth*, be quite removed; or onely a winters *Truth*, clouded, decayed and obscured by many superstitious Doctrines and practices. If (I say) such a truth content us; where will be the chearefull light of the promises, which now wee enjoy? where that onely rock of the soules comfort, which no temptation can shake or undermine, the free *Iustification* of our soules by faith in the merits of Christ onely? where the
found

sound and well grounded peace of our consciences? where the *warmth* of our zeale, love and affections to God, from the fiduciary apprehensions of his *love* to our soules? where will be the ravishing *joy*, hopes and expectation of a better life? where the *zealous care* of leading here a holy life? will not all these faile us, if *truth* doth? and is not *truth* like to faile if our *love* doth? Are not all those flowers and beauties of our soules and Church *heliotropia*, such as have their life and motion from the sunne? following and depending upon that *glorious truth*; which so much offends weaker eyes, is so little seene or desired by blinde, darkned and sensuall minds? If this goe, *Ickabob*; *The glory is departed from our land*. Our *Goshen* will soone turne to an *Egypt*: Our *fruitfull field* and *Garden of God*, where so many famous Preachers, and zealous professours of Christianity have flourished, will be changed to a *barren howling*, and *desolate wildernesse*. 1 Sam. 4. 21.

If the *love* of our selves moove us not; nor the *love of truth and Peace*, which have happily dwelt together a long time with us, yet let us not bee so barbarously cruell to *posterity*, as to put out their soules eyes before they can see, and deprive them of the *lights* of the *Gospel*, before they enjoy the *lights of the Sunne*. What can you transmit to *posterity* more desireable than *Truth and Peace*? *Paix & peu. Peace and a little*, but *Truth and lesse*, will doe very well, and make you and them live and dye happily: what will your honours, lands, offices,

estates, houses, names doe them good, if they be betrayed to ignorance, superstition and slavery of conscience, which are in the bottome and dregs of error and confusion.

O then let the first care bee to *cleare*, and settle *Truth among us*; and then *Peace*; sweete and most desireable *Peace*, which we have had to the *envie*, wonder and astonishment of all our Neighbours, enemies and friends. Alas! have we so long drunk of *Peace*, as to become *intoxicate* with so sweete wine, and now do we fall to quarrell with tongues, pens and swords!

That we in this *Iland* are divided from all Nations is our safety under God, and by the providence of our gracious Sovereigne: but to be divided among our selves will be infallibly our ruine. *Si collidimur frangimur*: as two strong armes united to one body and under one head fighting against each other; That censure of a great *Captaine* and *Statesman* is remarkeable which hee gives of our State.

D. de Rohan. That it is a great and strong body which will never dye, *Interest des* *estates.* *Angle* *terre est un-* *grand animal,* *qui ne mourira* *ja mais si lue se* *tue luy-me-me.* *unlesse it kill it selfe.*

Civili in bello tristis victoria; *Civill warres* can neither merit nor expect *Laurels*, triumphs nor trophies: the memory and monuments of them are best, when buried in oblivion; *victory it selfe is sad*, and ashamed of it selfe; weeping, dejected and blushing with its owne blood unnaturally and barbarously spilt; as having fought not so much against enemies as *humanity*; not so much conquering others, as wasting and destroying it selfe.

Pax

— Pax una triumphis

Innumeris potior. —

One faire and spotlesse Lilly of peace is a greater ornament to a Princes Diadem, than to have it beset round with many red *Roses of bloody triumphs*; especially in civill, which are the most sanguinary wars. O then let us not so easily *abandon* so great, so precious, so hardly recoverable a blessing, if once it be lost. The Orator said well: *Σὺ δὲ Θεὸς μὴ πῶς τινος ἐστὶν αἱ, ἢ οὐχ ἔαν δὲ καθίσταται μὴνὲς θῆς.* Any rash hand or furious head may inflict a wound, or kindle a fire, but it's God alone, who can *heale up the breaches*, or extinguish the flames of a state or Church. The miserable spectacles of other countries and Churches, do they not, as foyles, sufficiently set forth the beauty and loveliness of this *Jewell of Peace*? O then let us all take up thoughts, words, counsels, resolutions, prayers for Peace: away with all bitterness, strife, malice, jealousies, and all those diabolish maxims of severing the Interests of the Prince and the people as inconsistent; whereas rightly considered they are, as the head with the body; united, both are safe and firme; severed, both inevitably ruine. *Divide & regnare desine: Devide them and you destroy them. Love and union are the mutuall safety of Prince and people.*

Counsells of Truth and Peace, like light and fruitfull showers, descend from above from Heaven, from God: but *falsity and dissension*, like tempestuous vapours and fiery exhalations, come from the earth, from the diabolish hearts, designs and practices of men. ○

O consider then (as I know you doe) how large a field, how ample a province the mercy of God, the favour of our King, the love of your Country hath put into your hand, where to shew your love of God, his *truth*, worship and religion; your *loyalty* to your King, his Throne, dignity and succession; your *fidelity* and zeale to your Country, its peace, liberty and prosperity. How great a *differ-vice* you must do them all (besides your selves in particular) if you faile or slaken by any meanes in your love to these two, *Truth* and *Peace*.

Imagine with your selves you heare daily, your *Noble and famous progenitors* (who being dead yet speake, by those blessings of *Truth* and *Peace*, which by their studies, prayers and endeavours they have bequeathed to you) *Imagine* (I say) these calling earnestly upon you all, *O love the Truth and Peace*. Shame not our names, and your selves by being wretchedly negligent of what we esteemed the most *precious Jewels*, the honour and happinesse of our times: which were dearer to us than our lives: which we purchased for you with our blood, with infinite expenses, hazards and sufferings.

Thinke you here the *joynt prayers* and importunities of all estates in the Kingdome, the *Nobles*, the *Gentry*, the *Commons*; your parents, wives, children, friends, alliances, neighbours, all with one voice calling to you, *Pacem te possimus omnes*. *O love the truth and Peace*, and by your love preserve them for us. Betray not us and your selves, to the dark-
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nesse of errorrs, to the miseries of warre. Be you as *sunnes and shields* to us, and the commonwealth: Your populous *Cities and Townes*, your stately houses, your fruitfull fields, your pleasant gardens, your costly cloathes, your plentifull tables, your ancient *liberties* and Noble immunities, wherewith *above all subjects in the world* you are invested and honour'd, all joyne in this voyce, *O love the truth and peace* : which affords you all these sweet enjoyments and Noble ornaments of life. All complaints, all grievances, all petitions may be resolved into this lesson, *Love the truth and peace*, in so doing you shall remedy, releev and satisfie all.

O have a care then, that *truth* as the *pillar of fire* may goe before us to enlighten and direct our way to the *heavenly Canaan*; and *Peace* as the *pillar of the cloud* may over-shadow, and refresh us in our travailes; through the tedious *wildernesse* of this life.

The way to *peace* is by the *paths of truth*. Never hope to recover and settle your former peace, unlesse you returne to your first love of the truth.

Truth is but one, as the *Center*, and drawes all minde to an *unity*, which tend to it. *Errorrs* and falsities are *various* and full of crossings enterfirings, and contentions both with *truth* and *themselves* : as severall *Cards in a Map*, whose lines drawne out infinitely crosse, cut, and thwart each other.

Here give me leave by way of short digression,

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in so great and publique an Assembly, to recommend to your favour, the noble endeavours of two great and publique Spirits, who have laboured much for Truth and Peace, I meane, *Commenius*, and *Duræus*: both famous for their learning, piety and integrity, and not unknowne, I am sure by the fame of their Works, to many of this Honourable, learned and pious Assembly.

Duræus.

The one hath laid a faire designe and foundation for the raising up a *Structure of Truth*, Humane and Divine, of excellent use to all man-kinde, for the easinesse and exquisitenesse of attaining the true knowledge of things.

Commenius.

The other hath long studied, and with great paines, endeavoured and well advanced the peace and unity of the *reformed Churches* (a blessing that cannot be purchased at too deare a rate) whereunto hee hath the suffrages and assistance of many learned Divines, and some of our owne, especially the *reverend Bishop of Salisbury*, as you may see in his letters to him, and his late tractate, *De pace Ecclesiastica*, &c.

But alas, both these *noble plants* (to the infinite shame and reproach of the present age, to the losse and detriment of the future) are like to *wither* to a barrennesse for want of publique encouragement and aid to goe on in so noble, great and usefull undertakings; I leave it to your *Wisedomes*, at your leysure to consider, whether it were not worthy the name and honour of this State and Church, to invite these men to you, to see and weigh their noble

ble and excellent designes; to give them all publike ayde and encouragement to goe on and perfect so happy Workes, which tend so much to the advancing of *Truth*, and *Peace*.*

But to return to your particular and neerer concernements; If you love your selves, your relations, wives, children, houses, lands, liberties, lives and honours; if you love your King, your Country, your Church, your consciences, your soules, your Saviour, your God; Love the truth and Peace; but heartily, sincerely, courageously, constantly. Let your faith in the truth, worke and shew it selfe by an active love of the truth.

Shall the Adversaries of our Truth and Peace, be so bold, vigilant and desperately active, for the bringing in of their shadowes, lyes, paintings and adulteries of Truth and Religion; and shall we be cold, remisse and timorous? Shall they as *Assasins*, be prodigall of their owne and our bloods, and shall we be sparing of our words, estates or persons? *Hoc agite.*

*Whereunto if it shall please God to encline any of your thoughts for the effectually promoting of so commendable purposes, notwithstanding the distances whereat they now are, the one being in *England*, the other in *Denmarke*, yet there is a faire, easie, and safe way of addresses to them both, opened by the industry and fidelity of Mr. *Hartlike*, whose house is in *Dukes place* in *London*, a Gentleman who hath bene a constant furtherer, and great coadjutor with them both, in their Workes: who hath correspondence with them; whose learning, piety and unwearied industry towards the publike good, are so well knowne to the learned world, and many of your selves as well as to me, that he needs not the farther testimony of my Pen.

Doe then *Gods* businesse, and the *Kings*, and the *Countries*, and in them all your owne. Doe them worthy of *your selves*, worthy of the honour of this *Church and State*, worthy the memory and renowne of your *Ancestors*, worthy the expectation of the *world*, both at home and abroad; the eyes of all *Christendome* being upon you, especially the *Reformed Churches*, whose hopes and prayers meete in you. Doe them worthy the Majesty and favour of our *gracious King*; worthy of the *truth*, worthy of the glory of our *God*, and great Redeemer: At once shew your selves good *Subjects*, good *Patriots*, good *Counsellors*, good *Men*, good *Christians*.

You have long enjoyed *Truth and Peace*, therefore love them; No Nation under Heaven, hath more cause, and will be lesse excusable, therefore love them; none hath had a clearer light of *Truth*, and a greater length of *Peace*, therefore love them; you and yours have long thrived by them, therefore love them: you have *Fasted and Prayed* for the preservation of them, therefore love them: you are this day solemnely to renew your *Covenant* with God in the holy Sacrament, the *Seale of Gods love* to you, and yours to him, therefore love the *truth and peace*, for they are Gods. And upon the *beate and sacred flames*, which by this dayes duties possesse your affections, take up (I beseech you) serious *resolutions*, and make tacit *vowes* in your selves to God, that you will love the *truth and peace*, and by all *lawfull wayes* (for other they neither need, nor will allow) seeke to advance them.

None

None are fit and prepared to receive, but such as have hearts filled with this love; none will have the comfort of worthy receiving, but such as daily increase, and persevere in this love.

For Conclusion, I will use the last and weightiest argument in the world, which raised the victorious soule of that great Apostle Saint Paul, to such an invincible patience and unwearied Activeness for Gods glory and the Churches good, 2 Cor. 5. 14. *O let the love of Christ constrain you; that free, preventive, transcendent love; that humbled, sorrowing, sweating, bleeding, crying, crucified dying love, which this day is presented to you, who loved our soules more than his owne life: Greater love can no man expresse, greater motive to love can no man desire.*

Quid amplius pro se facere aut pati potuit, quam pro te & fecit & passus est Christus? What could Christ have done, or suffered more, if hee had beene to redeeme himselfe, then hee hath both done and suffered to ransom thee and me. Content to make himselfe the object of his Fathers wrath (whom he infinitely loved) that he might procure our peace.

O what shall wee render to him againe for this excessive love; but an unfained love of him and his Church, his Truth and Glory, an undaunted zeale for his Honour and Worship, for the purity and peace of his Church? *These are the things you shall doe, speake yee every man the truth to his neighbour. Execute the judgement of Truth & Peace in your gates.*

Zach. 8. 16.

That so it may be fulfilled on you, and us all which the Prophet prayes, *Esay. 26. 2. The gates of mercy and peace here, of glory and happinesse hereafter may be opened, so that the righteous nation which keepeth the truth may enter therein.*

FINIS.



